

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES.

Received from the 6th to the 13th of July, 1869.

The Ukhbar Alum of the 1st of July quotes the *Illustrated Weekly News*, referring to a Committee appointed by the Society of Arts, for the purpose of lessening the postage charged on books, papers, &c., in England, remarks that it is a pity the Government has not paid attention to this subject in Hindoostan; that the question of reduced postage must be put aside, as it is but right to allow books, newspapers, &c., to be sent free of postage, in order that the people of the country may be encouraged to read them.

Alluding to an article also in the *Illustrated Weekly News*, in which it is stated that the London Board of Directors, East Indian Railway, have resolved to appoint a Bengalee Baboo as their Treasurer, and another in the Consulting Engineer's Office, besides a "clever, trustworthy Hindoostanee" as Deputy Traffic Manager, and a Hindoostanee officer as Sentry Overseer, for the purpose of looking after the carriages of Native females, he adds that other Hindoostanees will be appointed in this department. The *Ukhbar Alum* remarks that if good and trustworthy Natives are appointed to the first grades, the railway arrangements will be in first-rate order, and the measure will be productive of ease and comfort to travellers; as now, generally speaking, English and Bengalees are employed on the railways, and because the former do

not understand the language, and are wanting in humanity and generosity, as well as from the effects of ill-temper on the part of the Bengalees, travellers are generally much inconvenienced and distressed.

This paper extracts from the *Lucknow Times*, and *Madras Times*, "a case," as follows:—The *Oudh Ukhbar* No. 25, of the 22nd of June, states, that in the *Madras Times* it is reported that Mr. Robert Strachey, Chief Justice of the High Court, Madras, summoned the Governor of Madras to give evidence in some case; the Governor took no notice of the summons, with which the messenger of the Court returned. The Chief Justice grew angry, and in open Court stated that the Governor of Madras was only the servant of a set of merchants, whereas he was the Sovereign's own servant, and he passed orders for the messenger to bring the Governor before him. When this piece of intelligence reached the Governor of Madras, he ordered his body-guard to oppose the entrance of, and beat any peons that came into the compound of Government House, and to turn them out; but no one appeared after this. The editor adds that the Chief Justice only acted in accordance with justice, and that the wonder is how the Governor of Madras refused to obey the summons; "in the eye of the law all are alike." The editor also thinks the Chief Justice ought to charge the Governor with disobedience of the orders of the High Court, and to report the case to the Secretary of State for India.

The *Neer-ool Ubsar* of the 1st of July publishes a long article upon *serais* (native inns), setting forth that although the greatest possible amount of dignity and pomp is kept up in Native States, there are very few resting-places for travellers established; "and," adds the writer, "if there are any in Hindoostanee States, they are the remains of buildings erected under Mahomedan rulers. It would appear as if such customs were never observed by the Hindoos, for we cannot call to mind any term expressive of *serais* in Hindoo par-

ance. Perhaps before the Mahomedan rule was established in this country of Hind, temples or *dunniah's* shops were used by travellers to rest in, such as are to be found on the road to Calcutta." The writer thinks that the idea of building such places in Hindoostan originated with the Mahomedans, and he considers them without doubt great comforts to travellers. He goes on to say that, notwithstanding that the English Government looks upon the public traffic as of the first importance, and encourages trade in every way, and although there are many inns in England, it is strange that, even after the peculiar *serais* built by the English Government, which is built especially for Hindoostanee travellers, still, in such a large city as Calcutta, which has been under English rule for 100 years or more, up to this date there is no *serais*, and all travellers who proceed thither are greatly inconvenienced. The writer goes on to say that, whatever the time and rules of Mahomedan Kings may have done, the establishment of *serais* is a public benefit of ancient date, and they are good signs, as affording comfort and protection to the people of the country, &c., &c. This introduction is intended to give a colouring to the remark in the *Koh-i-Noor*, that one Syud Imdad Ali, Dewan, has built a *serais* in Putteealla, and that all travellers bless the Dewan accordingly.

The *Moofeed-ool Anam* of the 1st of July, and the *Khair Khwah Punjab* of the same date, do not require particular notice.

The *Social Science Congress* of the 2nd of July alludes to the state of affairs in Burmah, in connection with Captain Sladen's mission, the collection of the King of Burmah's troops on the Irrawaddy, &c., &c.

The visit of His Excellency the Viceroy to Derah Doon, and his Excellency's remarks concerning the fibrous plants, cotton, &c., of the country, are noticed.

The *Meerut Gazette* of the 3rd of July does not require special notice.

The *Lawrence Gazette* of the 3rd of July refers to a baneful custom prevailing in Central India, viz., the washing of corpses in a tank, and burying them there. Mr. Morris, the Commissioner, has noticed this, and the writer says that if it be true, the people of the place ought not to drink the water; and that it is right for the Government to enquire into it, and put a stop to the custom.

The *Rahnoomai Punjab* of the 2nd of July does not require special notice.

The *Unjuman Hind* of the 3rd of July publishes the following:—"A letter from Persia has been sent to Syud Noor Mahomed, King of Cabul, to the effect that the King of Persia is collecting Bulkari and Bhokari gold mohurs, and sending them to Teheran, to be recoined with the Russian arms on one side, and the Persian on the other. It is also generally reported that Azim Khan is mixed up, and united with, the counsel and advice of the King of Persia, who has written to the Russians, at Samarkund, to aid the Sirdar Isak Khan."

The *Naiyar Ukhbar* of the 1st of July publishes selections from the proceedings of the Moradabad Association of the 5th of June; during which certain questions were put as to the benefit, or otherwise, the suggested change in the language of the Civil Courts is likely to produce. These questions are answered by Hindoo gentlemen, the replies being mostly in favour of a change; it is added that nearly all Hindoos are in favour of the Nagree, and Mussulmans the Oordoo character; and "the first man, Mahomed Ahmed Ali Khan, urges that the latter has been in use for nine hundred years, and that if Nagree be introduced there will be some danger of a recurrence of what took place in the time of Akbar, when it was only introduced for a brief period, and then discontinued." After the opinions of all had been taken, it was resolved that they should be published, and thanks were tendered to the Committee, &c., &c.

The *Dubduba Sekundree* of the 3rd of July does not require special notice.

The *Muir Gazette* of the 5th of July is full of praise and thanks to the Government for its exertions and encouragement in the cause of Native education, and notices the circular of the Chief Commissioner of Nagpore directing all headmasters, and tutors generally, to teach the lower grades of Natives at night, after their day's labour, the expenses of such tuition to be borne by Government. It is added that in some districts this good work has already commenced. The editor of this paper remarks that the teaching of such people will, he feels sure, give rise to many objections from the public in general.

They will say, when such people as *Chumars* and sweepers are educated, they will claim equality with the better classes; and if they are appointed to any office, even then they will presume, and give the more respectable classes very little ease. Still, the writer urges, "the teaching of the lower classes is not without its advantages, for when they are taught they will have learnt to know themselves better, and then they will understand the dignity of the respectable, and it is not likely that they will claim to be equal; as for ruling, it is not the wish of Government to educate everybody for their own service, but it is hoped that by educating the people, they may be able to obtain other appointments as the lower orders do in England. Besides which, by being educated they attain to greater merit in their own particular rank of life and professions; that is, when *Chumars* are educated, they will gain all kinds of knowledge, and be able to try their inventive powers in their own particular branches of work. To the respectable people of Hindoostan, it will be a matter of rejoicing that even the sweepers and *Chumars* of their country are learned men."

The *Karnama Hind* of the 5th of July publishes what is headed "Enquiry into Infanticide." Mentioning how a gentleman of standing was sent to make enquiries into the prevalence of this crime, and that if in the Zillah Butee no enquiry

had been instituted there would have been no integrity, for here floors are paved with human skulls, and tanks are heaped up with human bones. Some of the *Rajpoot* caste are settled here, who are ready for disturbance," &c., &c. The writer goes on to say, that a female child may be murdered, and no one will interfere; that in 1856, after a commission of enquiry, a law was introduced, but the rebellion interfered with it, &c. It is said that of 50 villages examined, 186 boys and 78 girls were found, and in 8 districts, or villages, inhabited by *Rajpoots*, not one female child was to be seen. "In fifteen villages no marriages have taken place for ten years; in 42 villages, 354 boys and only 48 girls were found; God only knows how they came to be alive!" &c. The writer thinks it highly probable that some law will be introduced or enforced, and that *Bustee* ought to be the first place to feel its influence.

The *Sholatoor* of the 6th of July, and the *Nusseem Jounpoor* of the same date, do not require special notice.

The *Mujma-ool Bharain* of the 6th of July, alludes to an embezzlement case involving a loss of Rs. 50,000 belonging to the Deputy Commissioner's Treasury, Sultanpore. The clerk is said to have been sentenced to "24 years' imprisonment." The writer is of opinion that more than the imprisoned one was concerned in the crime, as he must have been aided in the disposal of the money.

The *Oudh Ukhbar* of the 6th of July, under the heading "Peshawur," mentions that, although the Ameer Sahib has arranged that the Khans of the Khybur Pass should take one rupee on every head of cattle going through the Pass, the proceeds to be divided between them, and to let *kaflas* pass safely, still the arrangement has not been respected, and the same amount of plunder, &c., goes on. The writer adds, "We are sure that the Ameer will have to do something again towards checking this misrule, and we also know full well, that until the British Government does something from

itself, this rebellious tribe will not be brought to their senses." on the 22nd of June, 1852, the Government of the Punjab issued the following order:

It is noticed that in future only Europeans, and no Hindoostanees, are to be employed in the Electric Telegraph Department. The reason given is that there is always some rebellious feeling amongst the latter.

The *Ukml-oat Ukhbar* of the 7th of July does not require special notice.

The *Rohilkund Ukhbar* of the 3rd of July mentions that dacoities are very prevalent at that place; that when the mail-cart arrives, these plunderers throw stones, and are very troublesome; that many people have been wounded by them, that the police are powerless to prevent this, and until the Government increases the police, it will be found difficult to prevent crime.

Referring to banking transactions, loans, &c., the writer thinks that more confidence is reposed in bankers than in any other profession by the public, who make over thousands of rupees in exchange for a small bit of paper, and this without having any agreements written, as is the rule in Court; and they send thousands of rupees by their servants. The writer goes on to say that, "Now-a-days, some evil disposed persons with a little money, are always endeavouring to cause loss to poor people and possess themselves of their property. If they borrow Rs. 10, two per annum is taken, and those who advance Rs. 20, exact Rs. 24, in the agreement or bond taken, with the promise to pay two per cent., and whatever instalments are paid will be written off as paid in the bond. By this there is one dishonourable act apparent, viz., in the first place, interest is charged in advance on the money lent, and then afterwards inserted in the agreement. In the time of necessity this arrangement is a most unjust one. How can the man who borrows, in the excitement of the moment discover anything wrong? Besides, the men who borrow in

this way are generally ignorant persons, who do not understand the purport of an agreement," &c., &c. The writer proceeds to state how bankers are also in the habit of bringing claims into court for the entire amounts, when only a portion can be justly claimed after instalments have been paid. He thinks that it is necessary for judicial officers to look well into such cases, and for the Government to hold out some threat to such extortioners as will make them more honest in their dealings.

The *Nujm-ool Ukhbar* of the 7th of July does not require particular notice.

The *Julwatoor* of the 8th of July, alluding to an article which appeared in the *Som Prokash* (Bengalee newspaper), concerning the want of temper displayed by Europeans, proceeds:—"The writer says that whatever the *Som Prokash* has said about the *Ungraise* is tolerably correct, "but," he adds: "If the editor is himself a European, these ideas are only idle talk; but, if a Bengalee, he is assuredly most perfect in his profession of writer. Europeans are greatly grieved at the Civil Service being thrown open to Hindoostanees; they do not approve of a conquered nation holding high appointments. The English only respect those they fear, like the Americans."

Complaints are made against the *Bukshee* of Chowkeedars at Moozuffernuggur, who is said to exercise great tyranny over the shopkeepers of that city, in exacting more from them than they can afford to give, &c. It is said that they are helpless, because he, the *Bukshee*, is a relation of the *Shamlee Tehseeldar*, &c., &c. It is said that if the *Bukshee* were removed to some other district, much more would be brought forward against him.

The *Ordoo Delhi Gazette* of the 10th of July does not require particular notice.

The *Educational Gazette* of the 10th of July notices the visit of the Rajah of Gondwana to Mount Abu, which visit is said to have been induced by a desire to change his District. Huzaraj Joshee, Esq. according to agreement, he cannot be changed without the orders of Government.

The *Punjabee Ukhbar* of the 9th of July does not require special notice.

The *Allypore Institute Gazette* of the 9th of July objects to the present method of teaching English to Hindoostanee students in the Government Schools and Colleges, as necessitated by the demands of the courses of the Calcutta University; upon which subject the writer says he intended to have written, had he not been anticipated by an able article in the *Indian Student*, which, among other things, states that the method is different from that in which English is taught in Continental countries, and in which the Continental languages are taught in England to English boys and girls, &c., &c. The writer advocates an entire change of the present system, which he says now requires a Native boy to know English before he can study the grammar books which are intended to teach him English. He further thinks that the large salaries at present paid to professors of English literature in the Government Colleges, would be far better expended upon a Normal School for the training of Native teachers of English, &c., &c. He concludes by asking if the Viceroy, as Chancellor of the Calcutta University, who spoke so ably and so feelingly at the late convocation on the broader view of the subject of education, will turn his attention to the mechanism of it?

The investiture of Syud Ahmed Khan Bahadur, with the "insignia and title of Companion of the Star of India," by Her Majesty the Queen, is prominently noticed.

The *Social Science Congress* of the 8th of July reports the arrival of news from Cabul to the effect that the Amir Sher

Ali Khan "has commenced the tyranny of Hindoostan in Cabul; the people of that place are said to be the more dissatisfied because the Amier has introduced the Stamp Act, and has established Moonsiffs and Judges' Courts, all appeals from which he will himself hear. The payment of taxes, too, is much objected to by the people." The writer is of opinion that if these measures had been gradually introduced, the people could have borne them.

The *Lawrence Gazette* of the 10th of July, under the heading "Good advice," publishes an article against the system pursued in Government Hospitals for Natives. The writer says that although these hospitals have been instituted for the benefit of the people, and although medicines are furnished gratuitously, not even a third of the people make use of them; but prefer the *Unani* and *Misranee* treatment by their *Hakeems*. The reasons given for this are three: First, that Hindoos will not take any liquid from the hands of those who are of a different creed to themselves; and even some of the more particular Mussulmans follow their example. Secondly, "all the high and low are driven with the same stick, and instead of solace and comfort, rough treatment and unkindness are shown to the sick. Those who have charge of them think of nothing besides drawing their salaries, whether they attend to the wants of the sick or not, and Hindoostanees will die for a kind word; it not unfrequently happens that even if the medical officer directs certain medicines to be administered to the Native patients, the subordinates will not see that it is good. Thirdly, some doctors, on enquiring into a disease, and finding it fever, for instance, give only *one* medicine." The writer adds "that he has no desire to complain of the doctors, but to show the distaste Hindoostanees entertain for all this; and that when it became known that the Hindoostanees were better pleased with the *Unani* and *Misranee Hakeems*, it was scarcely fair to disregard their prejudices; but that such men

are now scarce, and in the city of Bhurampore not one is to be found. He begs of the *Hakeems* not to be annoyed with him, but that he has written to cause enquiries to be instituted as to when they have studied the art of medicine, and it will be found that they know nothing beyond the names of a few medicines." The custom is said to be, not to write prescriptions, but to give a ready-mixed powder, and take the price of it. The writer thinks that these *Hakeems* ought to be made to pass an examination, and he thinks it a pity that the police, which is kept up at an expense of Rs. 42,000, and the doctors, in whose charge are the people's lives, are not kept up at less expense. The editor recommends the Punjab system to be adopted forthwith.

The *Mahua Ukhbar* of the 7th of July does not call for special notice.

The *Muir Gazette* of the 5th of July notices that in the best cities and towns in the Berar district, last year, there was a school for educating the daughters of Hindoos, and it now appears that the Mahomedans have followed the good example, and established a school. The editor approves of this, and would like to see good works of this nature more generally encouraged.

The *Ukhbar Benares* of the 8th of July alludes to the frequency of mail robberies in the Shekawattee district; and adds, that within a few days seven or eight robberies have been perpetrated; that this has occurred twice at a spot some twenty-five miles from Jeypore, on which occasions, property valued at Rs. 20,000, belonging to bankers, was plundered; and again twice near Ajmere, and once near Luchmungurh—all within a month.

The *Jagat Samachar* of the 28th of June does not require special notice.

The following Vernacular newspapers have been examined in this report, viz—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
1	Ukhbar Alam,	Meerut,	July 1st,	July 6th
2	Noor-ool-Ussur,	Allahabad,	" 1st	" 6th
3	Monfedool Anam,	Butehghur,	" 1st	" 6th
4	Khair Khwah Punjab,	Goojranwalla,	" 1st	" 6th
5	Social Science Congress,	Jeypoor,	" 2nd	" 6th
6	Meerut Gazette,	Meerut,	" 3rd	" 6th
7	Lawrence Gazette,	Ditto,	" 3rd	" 6th
8	Rahmoomai Punjab,	Sealkote,	" 2nd	" 7th
9	Unjuman Hind,	Lucknow,	" 3rd	" 7th
10	Najm-ool-Ukhbar,	Bijnour,	" 1st	" 8th
11	Dubduba Sekundres,	Rampoor,	" 3rd	" 8th
12	Oordoo Muir Gazette (new paper),	Moozuffernuggur,	" 5th	" 8th
13	Karnama Hind,	Lucknow,	" 5th	" 8th
14	Sholatoor,	Cawnpoor,	" 6th	" 9th
15	Naseem Jounpoor,	Jounpoor,	" 6th	" 9th
16	Mujma-ool-Bharain,	Loodiana,	" 6th	" 10th
17	Oudh Ukhbar,	Lucknow,	" 6th	" 10th
18	Ukmil-ool-Ukhbar,	Delhi,	" 7th	" 10th
19	Rohilkund Ukhbar,	Moradabad,	" 3rd	" 11th
20	Najm-ool-Ukhbar,	Meerut,	" 7th	" 11th
21	Julhogtoor,	Ditto,	" 8th	" 11th
22	Oordoo Delhi Gazette,	Agra,	" 10th	" 11th
23	Educational Gazette,	Ditto,	" 10th	" 11th
24	Punjabee Ukhbar,	Lahore,	" 9th	" 12th
25	Allypore Institute Gazette,	Allypore,	" 9th	" 13th
26	Social Science Congress,	Jeypoor,	" 9th	" 13th
27	Lawrence Gazette,	Meerut,	" 10th	" 13th
28	Malwa Ukhbar,	Indore,	" 7th	" 13th
29	Muir Gazette,	Moozuffernuggur,	" 5th	" 8th
30	Ukhbar Benares,	Benares,	" 8th	" 11th
31	Jagat Samachar,	Meerut,	June 28th	" 6th

(True translation).

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Government Reporter on the Vernacular Press,

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Upper India.